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Concern

Official Magazine, United Presbyterian Women



Concern



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COVER PHOTO: A student nurse-midwife who works at McCormick Hospital, Chiangmai, Thailand, also goes to patients' homes. Here, she is supervising a young mother as she bathes her baby.

MARY B. REINMUTH Editor
JOYCE H. CLARKE Assistant Editor

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An Easter Message from a United Presbyterian Woman

WEBSTER DEFINES search as "probe" as in the sentence, "he searched his soul for the answer." May we quietly search for a deeper experience of Easter.

Let us slip into the upper room with the disciples. Jesus, having washed their feet, speaks, *I have given you an example, that you also should do as I have done to you.* Such humility! Am I willing to be a servant? *One of you will betray me. Will I? Surely not! Let not your hearts be troubled. If you love me, you will keep my commandments. The Holy Spirit. . . will teach you all things. . . Peace I leave with you.*

Leaving the upper room, Jesus notes our bewildered expressions. Pointing to a vine near the doorway, he says, *I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing.*

He prays. I, too, must pray.

At the Cross I bow in penitence.

Easter Morn! An empty tomb! A risen Christ! Oh, the wonder, the mystery, the joy, the exaltation! And I remember, *He who abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.*

What a glorious opportunity is ours—what a privilege to serve in His name! We can truly say with Paul—I can do all things in Him who strengthens me.

Hayel Cosby

Mrs. Virgil Cosby is a member of the Executive Committee of United Presbyterian Women and of the Board of Christian Education. She is serving as chairman of the Interpretation and Hospitality Committee for the National Meeting at Purdue.



Starting on
Page 11 of this issue!
A Special
SUMMER MEDICAL
OFFERING
Feature Section



TURN
TO
IT



Love After War

Forgiveness that Led to Reconciliation

by Carmen Armonio

THE WAR YEARS were years of hunger and suffering in the Philippines, when speech was suppressed and religious practices carefully watched. Farmers worked on the farms, but the crops were confiscated by the enemy. Very often the ration was not enough to feed big families. Time came when there was no more rice in the city and only limited amounts of cassava and corn were available. My sister and I had to walk thirty to thirty-five miles from the city to buy rice from the neighboring provinces.

When the war broke out in December, 1941, all schools were ordered closed and so there were no jobs for teachers like me. In order to earn something for our daily food, I opened a little store under our house, selling small amounts of peanuts, pop-rice, native cake out of cassava flour, and salted shrimps.

One day in September, 1942, some teachers and I received an order to reopen our school. I hesitated to do so, but when I saw that the order came from the Office of the East Asia Co-Prosperity Sphere, fear gripped my heart and I obeyed. Our books were inspected by Japanese authorities. Anything American had to be discarded.

Japanese was taught to every teacher and pupil; some of us learned fast. Schools continued in operation until September, 1944, when American planes began to fly over the city and raid enemy installations.

Liberation days were the most terrible. Bombs

Mrs. Armonio, a teacher in Manila, is an active leader in the United Church of Christ in the Philippines. She was a seminar leader at the Conference of Asian Church Women in Hong Kong.

were planted in the streets, around government buildings, and around churches including Ellinwood church. Barbed wire was strung along city streets so that we could no longer go out of our houses. When we had no more food to eat we bought one coconut for a thousand pesos (Japanese money) and divided the meat of the coconut among twenty of us in the house.

The enemy had no way of knowing how the American troops would enter Manila. For days and nights Manila was on fire. Massacres were common. When our family could no longer stay in our home we tried to look for places where we thought we could hide. We saw the house of an elder of our church which had not been burned. There we found our friends, members of our church, with whom we joined in prayer. We heard bombs, gunshots, screaming of women and children. By the time we had finished our prayer period the house was already on fire.

We came outside, to find our neighbors lying on the ground bleeding and dying. We continued walking and running not knowing where to go. Every two or three minutes there was exchange of gunfire. Thousands of people were



Two Japanese students having breakfast with their Filipino hosts demonstrating reconciliation after war.

killed. My son was nearly hit. I was carrying a Bible, which perhaps saved my life, because the shrapnel that came in my direction hit it. When we saw the American soldiers in fox-holes, we nearly kissed them. They helped us cross a river in order to be out of danger and led us to a refugee house where we stayed until the American troops occupied the city.

All was quiet by the last week of March, 1945. My husband and I went to the Malate district to find out how the Ellinwood Church was. It still stood amidst the ruins, but the pastor's house was partly damaged. We cleaned the church building and prepared it for our Thanksgiving service. Our late pastor, Rev. Pauline, and some elders rounded up our members in different places in the city, notifying them of the service on April first.

April first came. Members of our church arrived with their own *baon* (food for lunch). We had our Thanksgiving Communion Service, and stayed in the church the whole day. There were so many stories to tell; some of us were laughing, some crying for lost loved ones.

How we despised the Japanese people, especially the soldiers. We had lost many of our relatives and friends. We had lost our homes. Our hatred seemed justified.

Days, weeks, and months passed. We resumed

our duties in the church. We often talked to our people about the power and love of God. But every time we talked of God's all-forgiving love, something bothered us. How could we ask God to forgive us when we still hated the Japanese people? How could we ask Him to love us when we didn't want to hear anything Japanese?

In one of the meetings of the United Council of Evangelical Church women of which Doctora Josefa Ilano was president, we decided to do one important thing.

Every evening at 6:00 o'clock, wherever we might be, in the kitchen, in the dining room, on the street, we would pause for one minute and pray for the Japanese people. We would ask that God would help us forgive them.

We did this for one year. And it worked! To show how powerful prayer is, love sprang again in our hearts towards the Japanese people. Sunday School teachers were sent to the Bilibid Prison to teach Japanese prisoners the word of God. One of these teachers was Miss Luningning Asuncion whom you know. Groups of Japanese students came to the Philippines as Fellowship Teams, and they were cordially welcomed. We entertained them in our homes.

Forgiveness led to reconciliation—and now those who are reconciled through God's everlasting love are together again in His family.



BEFORE ABRAHAM WAS, I AM...

by George Laird Hunt

Pastor of Christ-West Hope
Presbyterian Church, Overbrook Hills, Pa.

Jesus said, "... Before Abraham was, I am."
So they took up stones to throw at him. John
8:58.

When he said this, Jesus committed himself to the point of no return. He flatly declared that he and God were one, that the name of God was his name. This was, of course, sheer blasphemy to those who heard him. How dare any man make such a claim? Obviously he was a lunatic, he had a demon. (v. 48). But when he persisted, and accused them of unbelief because they would not acknowledge his claim, the only thing to do was to get rid of him. So they tried to stone him, and in the end they succeeded in having him crucified.

Jesus took the name of God upon himself when he said, "I am." This phrase is a Greek translation of one of the Hebrew names for God. In *Exodus 3:14* we read: God said to Moses, "I Am Who I Am." And he said, "Say this to the people of Israel, 'I Am has sent me to you!'" The Hebrew word for "I Am" is rendered into English as "Jehovah" or "Jahweh." So this name of God is a verb which means "I cause to be everything that is." It is this name that Jesus takes for himself when he says, *Before Abraham was, I am*. The Jews rightly regarded this from their point of view as the greatest blasphemy (and they still do). The claim may not make as

forceful an impact upon us. For one thing, we are not Jews, and we have been accustomed to the formula of the Trinity even if we do not understand it and could not explain it to any one else. For another thing, the overtones of the phrase "I am" escape us in the English translation. But this claim should still startle and challenge us, for to acknowledge that Jesus Christ is God means that he has supreme authority over us and that his life and teaching make the same demands upon us that God makes upon us. His words are not merely the maxims of another fine teacher, to be evaluated on the basis of their merits or their practicability. They are the demands of the One who "causes to be everything that is," of "I am," of God.

How can it be that this Jesus is God? How indeed, except that God allows and desires it to be? God chose to "dwell among us" because he wanted to reveal to us what he is like and because he wanted to do what only he could do: redeem us from slavery to sin. (v. 34).

Do we have trouble believing that this is true, that Jesus is God's Son? The Jews did because they were so entrenched in what they had always believed about God that they could not be open to God's surprise. Since Abraham was their father—that is, since they were the chosen people of God—they did not know and could not believe that God could work in any other way than he had always worked. They thought they knew all there was about God that they needed to know. Theirs was the problem of having too much faith, or the wrong kind of faith.

Ours may be a different problem. Perhaps ours is the problem not of faith but of doubt. We are not really sure even that God is, let alone that Jesus is his Son.

God welcomes the opportunity to speak to people with such doubts. He will not bludgeon them into belief. But he will ask them to study the record about this man Jesus and about his Church. He will ask them to take seriously what Jesus said about himself and what others said about him, what Jesus did and what happened after his resurrection. Such sincere and serious study of his Word will awaken faith. God has given the Holy Spirit for that Purpose—to awaken faith. And he has given his Son, *who is in the bosom of the Father*, to make him known. (John 1:18).

Capital Comments

by *Helen Lineweaver*

Director of the Washington office, Department of Church and Society, Board of Christian Education.

DESPITE BUSTLING ACTIVITY at the White House, with numerous special messages and reports being sent to the Hill, Congress has pursued a traditionally slow opening pace in the six weeks that have elapsed since the inauguration. Obviously not in awe of the Executive at the other end of the Avenue, with whom many of them served in either the House or Senate, they have refused to be stampeded or hurried into action.

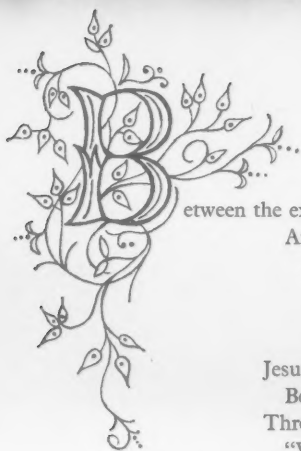
However, at this writing late in February, there are indications of a possible quickening tempo. Senate Majority Leader Mansfield (D., Mont.) has just announced the hope that for an indefinite period the Senate will act on at least one major bill a week of the President's sixteen-point "priority" list. There is evidence also of increased activity on the Committee front in both Houses, as hearings for many of the measures are about to get underway or are being scheduled.

The list of sixteen "priority" measures, handed to his Congressional leaders by the President in late February, contains the following: (1) Up to thirteen weeks of extra unemployment benefits for those who have exhausted their regular payments, (2) aid to dependent children of unemployed fathers, (3) improvements in Social Security benefits, (4) a 390-million-dollar program to aid depressed areas, (5) a support and control program for feed grains, (6) a gradual increase in the minimum wage to \$1.25 hourly, (7) Federal aid to education, (8) medical care for the aged under Social Security, (9) aid for colleges, (10) aid for medical education and research, (11) Federal support for expansion of commu-

nity facilities, (12) extension of the President's Government reorganization authority, (13) Senate ratification of United States affiliation with the Organization for Economic Cooperation and Development, (14) creation of fifty-nine new Federal judgeships, (15) setting up of an Office of International Travel, and (16) amendments easing restrictions on trade with Communist countries.

There is a growing impression here that the President faces stiff battles over most of his legislative proposals. The formidable team of Southern conservatives and Republicans has announced that they will do all in their power to "slow down" the program, not merely to "obstruct," they insist, but in the interest of the passage of sound, "well-thought-out" legislation. Some of the President's chief supporters, labor and Negro leaders, are also beginning to indulge in criticism of the Administration, claiming that Mr. Kennedy is "trimming" the Democratic platform pledges to conform to Congressional wishes. White House intimates reply that the President's long legislative experience is causing him to tailor his Congressional requests to what he thinks it is possible to get Congress to approve. Republicans, not averse to stirring up division in Democratic ranks, announced recently that they would introduce civil rights legislation because "nothing has been done, nothing has been advanced," by the Administration.

As we go to press, the President has just alerted his Congressional leaders to expect a series of special messages on a variety of topics throughout the spring months.



Between the exhilaration of Beginning . . .
And the satisfaction of Concluding,
Is the Middle-Time
of Enduring . . . Changing . . . Trying . . .
Despairing . . . Continuing . . . Becoming.

Jesus Christ was the Man of God's Middle-Time
Between Creation and . . . Accomplishment.
Through him God said of Creation,
"Without mistake."
And of Accomplishment,
"Without doubt."

And we in our Middle-Times
of Wondering and Waiting,
Hurrying and Hesitating,
Regretting and Revising—
We who have begun many things . . .
and seen but few completed—
We who are becoming more . . . and less—
Through the evidence of God's Middle-Time
Have a stabilizing hint
That we are not mistakes,
That we are irreplaceable,
That our Being is of interest,
and our Doing is of purpose,
That our Being and our Doing
are surrounded by *Amen*.

Jesus Christ is the Completer
of unfinished people
with unfinished work
in unfinished times.

May he keep us from sinking, from ceasing,
from wasting, from solidifying,
That we may be for him
Experimenters, Enablers, Encouragers,
and Associates in Accomplishment.

—LONA FOWLER

bulletin board



In planning programs, remember . . . be flexible. Have it understood by all leaders that if an unexpected opportunity for something special comes up, such as a visit from a missionary or fraternal worker, any program may be postponed or canceled to take advantage of it. Or even if the program committee suddenly has a better idea!

. . . choose programs according to the interests and needs of the group. If the Program Guide is used, be selective both as to subject and timing. The Program Guide is not intended for a rigid pattern, but a help where needed; programs are not intended to be used inflexibly "as is" (unless they happen exactly to fit the need of the group), but as a starting point in planning.

. . . keep in mind that the spiritual growth of the women of the organization is the care and responsibility of the program committee. Keep program topics related to the mission of the Church and the purpose of United Presbyterian Women.

Now is the time for all compassionate persons to come to the aid of the millions of homeless in the world.

Search your closets. That dress, still good as new, but you've only worn it twice in the last three years; that warm wool overcoat of your husband's that he doesn't wear since he got a new one; those extra blankets that lie in the linen chest because you don't need them in your warm house; these, plus whatever else you'll find in your closets, and multiplied by what other thousands of households find and contribute, will make the difference sometimes between life and death,

perhaps between school and no school for the child with no outdoor clothing, perhaps between a job and no job. The catalog could be endless.

Join with others in your community—or spark a drive yourself in collecting good used clothing; clean and mend it where necessary, and send to the nearest Church World Service Center to be speeded on its way to people who need it desperately.

A contribution of eight cents a pound to help pay costs of processing will help. Some who have no clothing to give will be glad to share in this way. Addresses of Church World Service Centers are:

New Windsor, Maryland
Nappanee, Indiana
110 East 29th Street, New York 16, N.Y.
4165 Duncan Avenue, St. Louis 3, Missouri
919 Emerald Avenue, Modesto, California

A good circle member is:

- *growing*—spiritually, through Bible study and her personal devotional life; mentally, through study, program meetings, and her personal reading program.

- *participating*—in the whole program of the Church, through worship, work, and fellowship; in the circle study program, through home study of the topics, and the exchange of ideas in group discussion; in the program meetings, sharing in preparation and leading.

- *witnessing*—by her acceptance of all persons, within and without the Church, as children of God, whom he loves and longs for; by her attitude toward persons with whose opinions she may disagree; by her casual conversation; by her loving firmness in matters involving her Christian principles; by the use she makes of her

money, time, abilities; by her personal participation in worthwhile community activities.

The Africa Packets (Sponsoring Through Understanding 1960) are pertinent and valuable, as United Presbyterian women study Africa in preparation for the National Meeting.

Every area of our Church's work in Africa—educational, medical, industrial evangelism, literacy and literature—is represented by the fraternal workers presented in the packets. Available only from the area offices, each 1.00.

Helps for members and leaders:

It's for All of Us, a new booklet which will be of real help to every Christian who takes seriously his obligation to witness to his faith. Fellowship department secretaries will want to study and recommend it. PDS, .10.

Planning Worship for Church Groups, invaluable to anyone preparing a formal or informal worship service, for five minutes or half an hour. PDS .15.

Help in planning Vacation Church Schools can be found in the November, 1960, issue of the *Children's Work Bulletin*. (The church school superintendent should have a copy, or address Children's Work Bulletin, Board of Christian Education, Witherspoon Building, Philadelphia 7, Pa.) Other helps are in the Vacation Church School catalog, free from Westminster Book Stores.

To get the most out of attending a Synod School course dealing with the women's program in the Church, study in advance Training for Service, in *Planning 1961*.

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Group Dynamics

AND THE CHURCH

by *Eli F. Wismer*

The Rev. Mr. Wismer is in the Office of Study and Research, Board of Christian Education.

Sixth in a series, "Understanding Groups at Work"

CHURCH LEADERS sometimes ask the question, "Why should the Church be interested in the field of group dynamics?" One simple answer would be that any intensive research into man's relationships should receive careful consideration by Christians. But this answer adds little by way of indicating what significance such studies might have for the Church.

It is the writer's conviction that there are insights and methods being gathered from the study of groups that could have significant value for the Church and its ministry. This article seeks to indicate some of these implications, for instance, in relation to two central Christian doctrines.

The Doctrine of the Church

A persistent concern to the Church is its understanding of the relationship of the individual to the corporate fellowship. Protestantism has often distorted this by an over-emphasis on the individual. This has stemmed, in part, from the effort to protect individuality against pressures from the group. But it has also contributed to the posing of the problem as a choice between the individual and the group.

The research into functionings of groups suggests some quite different ways of thinking about this problem. One approach is to consider the variety of forces (historical, personal, social, political, for example, as well as value orientations) at work in persons and groups. By studying the origins, effects, and ways of handling such forces, the interrelatedness of individual and



group becomes more apparent than indicated by more traditional formulation of the problem. One result of such study has been the development of methods for enhancing individual integrity and creativity, and channeling group forces into more responsible expression.

Such research would seem to hold immediate significance for the Church's understanding of what being "members one of another" can really mean. If we recall how psychotherapy has led to more realistic understandings of internal forces *within* the individual, this may suggest how group dynamics could lead to better understanding of man's external relationships.

The Doctrine of Man

Historically, the Church has formulated its understanding of man in terms of the Augustinian and Reformed interpretations of man's predicament, and Protestantism's central doctrine of "justification by grace through faith."

It is the writer's opinion that one of the greatest values certain insights and methods of group dynamics could have for the Church is in providing help for determining to what extent the Church's thinking, programs, and life accord with Reformed understandings. What if any sizeable segment of the Church, or even a congregation, were to discover, despite its official theology, that its actual life and activity expressed a basic Pelagian commitment? (*Pelagian*—the belief that man can save himself through progressive self-improvement.)

An interesting, and in some ways humorous, criticism has been leveled at the whole field of human relations by some Christians. This criticism fears that "group dynamics" leads to Pelagian beliefs, and tends to nullify the Reformed understandings. But quite an opposite line of

interpretation occurs to the writer from consideration of studies in group dynamics. There would appear to be a growing body of evidence for rediscovering the radical meaning of the hidden power of sin and the unconditional power of grace at work within groups. Pelagius, Pelagius, who's got Pelagius?

The Work of the Ministry

One attribute of the contemporary Church is that it is asking questions—about many things. Some of these express concern about the nature of preaching and teaching, the role of the laity, the meaning of ordination, the development of leaders, the function of organizational structures and procedures. One hears questions asked about such matters at all levels of the Church's life, from the congregation to the world fellowship.

The similarity between these concerns and the human relations problems being studied by social scientists is too striking to be ignored. An amazing depository of information and experiences is being developed from research on many types of "secular" organizations evidencing similar problems to those concerning the Church. These experiences are revealing to leaders' startling self-discoveries of what's "really going on" in their organizations.

A basic assumption of this article is that there is no apparent reason why the Church could not similarly be helped to more realistic understanding of its goals, structures, and procedures. If a congregation, or any part of the Church, were to seriously analyze and evaluate its organizational life, utilizing recently developed methods for such activity, it might discover two things: (1) wherein its doctrinal professions are consistent with or at variance with its life; and (2) more appropri-

ate structures and procedures for expressing its actual life and ministry.

Certainly much more must be known and considered before the implications of this article can be assessed one way or the other. But behind all that has been suggested is the realization that the Church in times past has evidenced a willingness to take a good hard look at itself. And the confidence that a Church set free to discover its true condition would act differently. Such view may well reflect naive hopes about both the Church and some aspects of group studies. However, the contemporary interest in the Church's "renewal" is cited as one reason for this hope.

Many of the remarks in this article are admittedly assumptive in nature. One last comment, more factual in nature, may be significant to those who are "leaders" in the Church. There is overwhelming evidence from recent studies of leadership that indicates leaders frequently perpetuate goals, values, procedures, and structures in organizations that actually hinder the development of both individual and group potential and creativity. No Christian leader should long postpone serious consideration of the data and interpretations which have led to this observation.

Perhaps there is one profound reason why the Church has been slow to confront the world at this vital point of thought and study about human relationships. Have we anxious leaders already caught some message trickling through the communication about research into group dynamics? Could we, at some level of perception, already realize that self-discovery would call us to change?

This much, at least, all of us know. Change of any kind is difficult, even for the Church.



The June-July Special *NATIONAL MEETING* issue of *CONCERN* will be a *KEEPSAKE* issue
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TO ONE WHO arrived at Ganado in early June, it seemed unthinkable that the endless succession of summer's beautiful days with sunshine and cloudless skies could ever be transformed into bleak, rainy cold like that of an east coast autumn. But sure enough it happened, waiting only for my day off and the home football game of Ganado Mission with East Fork Mission. It wasn't long, though, before that beautiful sun and sky returned, this time with added attractions—the gorgeous fall leaves of the cottonwoods and aspens.

SUMMER MEDICAL OFFERING



SPECIAL SECTION

A Surgeon's Observations

However, the change of climate was but part of the new environment. From a well-modulated practice of almost exclusively planned, elective surgery to a busy general practice of desperate accident victims, crying infants, and a seemingly endless supply of imminent mothers is a feat that hastens the aging process. My colleagues and nursing staff were generous in their forbearance while I retraced my medical school days.

Most of all, the people themselves present a striking contrast. Few Americans realize with any accurate sense of appreciation the fact that such a sizable population in their midst lives so far removed from the life of comfort, gadgetry, and incessant activity that we know. People who still carry their water supply by barrel, cook over open fires or in simple wood stoves, and lack the

multitude of blessings that electricity brings are usually associated with far-off places. Perhaps equally surprising and unappreciated is the fact that over half the Navahos with whom we deal do not have a conversational grasp of English.

by *E. K. Mehne, M.D.*

Dr. Mehne is a surgeon on the staff of the Sage Memorial Hospital, Ganado, Arizona. Reprinted from the Ganado News Bulletin, Fall 1960.

Modern surgery is performed on a patient at the Sage Memorial Hospital at Ganado, Arizona. This is one of the aspects of the great change that has come into the lives of the Indian American people through the mission at Ganado.



A Surgeon's Observations

(Continued)

The strange names, the distinctive dress, and the isolated dwelling camps are only outward characteristics of inwardly unique people. The wizened old squaw, who you are certain has been no further from the hogan than the hospital or trading post, happily relates her recent visit with her son who works in Los Angeles; while the ten-year-old boy in levis and blazer indicates his reluctance to enter the hospital elevator since he has never seen one before. With seeming disregard for time and consequences the young mother matter-of-factly brings her baby back to clinic a week late for the second in what was to have been a series of daily, consecutive penicillin shots. There are the parents who want the best of two worlds as they request the doctor to save the medicine man's bunch of herbs now being removed from the crudely splinted fractured forearm of their daughter prior to x-ray and plaster casting. Or the hospital interpreter informs that the diabetic in the ward has just been brought soda pop and fried bread by well-meaning relatives.

It should not be surprising, though, that among the many novelties one important element remains unchanged. That, as you correctly thought, is the spiritual need and potential. Alcohol holds too many in its grip. Immorality produces the same family breakdown here as elsewhere. The pagan tribal ways became less a salutary cultural heritage and more a force that restricts the Navaho to a meager physical and spiritual plane. The recent autumn ritual dances took their toll in lives as well as providing the setting for debauchery.

As we live and work and pray among the Navaho people, we desire that they will see Christ. It is not enough that they find health and a better material life. It is essential that they come to know him, whom to know is life eternal.

PHOTO CREDITS: Joseph M. Elkins 13, 16 (lower), 17 (lower left and lower right), 20; H. Ferger 19; Carl G. Karsch, 16 (top); H. J. More 17 (top left); Frederick R. Thorne, 11.



One of the earliest expressions of the love of Christian women for their neighbors was helping the Church to extend its missionary outreach through medical care. The many National Missions hospitals and clinics in operation today bear witness to this continuing concern. Mrs. Eva J. Adams, R.N., recently retired Superintendent of National Missions Jubilee Hospital in Henderson, North Carolina, in reporting on the work of this one institution, said:

"... fifty years ago Henderson was without a hospital where Negroes could receive treatment. A patient would have to be transported forty-five miles for care. Today, by the grace, mercy, and love of God we are happy to say we have come upon an oasis through the medium of our modern up-to-date hospital. . . . We must say that we are ever thankful to the Board of National Missions for making Jubilee possible. We hope to continue healing sick bodies, but above all to point each patient to our Lord and Saviour who saves souls . . . Again we are grateful to all the Missionary Societies who have so generously sent us boxes and donations during the year. This really makes for the 'tie that binds.'"

Jubilee Hospital is one of the many ways



IS FOR SHARING

in which the Church, through its program of National Missions, is reaching out to express the fullness of the Gospel of Christ. This year as in the past, United Presbyterian Women, in addition to their regular support of the total ongoing work of National Missions, will have a special opportunity to participate in this healing ministry through their Summer Medical Offering. The offering will be used to meet some of the special demands of our medical program which extends from Puerto Rico to Alaska.

The funds contributed through the Summer Offering can provide the plus factor to finance medical and dental clinics at National Missions schools. They may provide dental care for a student at Menaul High School in Albuquerque, New Mexico, a hearing aid for a student at Sheldon Jackson Junior College in Sitka, Alaska, or corrective glasses for a Spanish-American child in the isolated mountain regions of Colorado and New Mexico, or for one on the Navaho reservation in Arizona.

Summer Medical Offering may provide such things as a new examining table for a clinic, a drug cabinet, or nursery equipment for a hospital, or much-needed instruments for missionary doctors and nurses. Some of this equipment, like the X-ray machine recently supplied to the clinic at El Guacio in Puerto Rico, or the new portable



A laboratory technician at El Guacio takes a blood sample for testing. The Summer Medical Offering helps to provide much-needed equipment for hospitals and clinics.

Above, left—Dr. Thomas S. Royster and Dr. S. M. Beckford who assist at Jubilee Hospital study an X-ray. Their work is aided by fine, modern equipment often made available only through Summer Medical Offering Funds.

electrocardiograph now in use at the Mora Valley Medical Unit, may mean the difference between life and death for many people.

Our gifts may help to extend the services of the new Sangre de Cristo Medical Unit serving the southeastern part of the San Luis Valley in Colorado, where for several years 4500 people were without a doctor or hospital facilities. This unit, in co-operation with the U.S. Public Health Service and volunteer doctors from Denver, has been able to hold clinics for crippled children, and for those with hearing difficulties. Last year a clinic was held when 1300 children were inoculated.

As we look forward to this summer and our minds turn to thoughts of vacation and sun, fresh air and exercise, new sights to see—towering mountains, sprawling valleys, or just the big old maple tree in the backyard grown rich and green and full again to shade us from the summer sun, let us remember to thank God for the beauty of his creation and for the health of body and mind with which to enjoy it. Let us remember also those other children of God who look to us for help at this time that they might share in these blessings.





The Children's ward of Presbyterian Hospital, Taegu, Korea. It was here that a surgical operation took place while a fire raged around the building.

by Myra Scovel

Mrs. Frederick Scovel, former missionary nurse, served with her doctor husband at Ludhiana Christian Medical College.

She Tithes Faithfully

"A WEEK AGO, Ken found a patient whom we had not seen for six years," writes Ann Scott, whose husband, Dr. Kenneth Scott, is a surgeon on the staff of Yonsei University Hospital (Severance), in Seoul, Korea. "The patient was Yoo Chung Nam, the young Christian refugee mother who, six years ago, lost her right arm at the shoulder and her right leg while trying to rescue her little boy from an onrushing train. Perhaps you will remember that during her hospitalization in Taegu, five of the women in her ward who accepted Christ while in the hospital testified that the reason for their decision for Christ was the radiant triumph of this Christian woman in the face of her great personal tragedy. Ken saw this woman last week in her immaculate four-by-five room in a back alley. Her husband, not a Christian, had deserted her and had married another woman. Because she is too poor to rear the little boy who was born during her hospitalization in Taegu, she has had to let him go to live with her aunt in another city, and she misses him. She now has a tedious job watching bicycles parked at the Provincial Hospital gate, a job which brings her twenty-five cents for a ten-hour day. She is still triumphant and young in heart, and Christ is very near and dear to her. She attends her church regularly. It is a mile from where she lives and works. To save the five cent jitney fare, she usually walks the entire distance, using the wooden leg we made for her six years ago. And she tithes faithfully and cheerfully! We have both been much humbled by knowing her. She must be among the first in the Kingdom of Heaven."

With a Full Heart, He Gives Thanks to God

"What a winsome thing a smile is," writes Dr. Christina Martin of the United Christian Hospital, Lahore, Pakistan. "And on how many faces, young and old, and of a number of nations, have you United Presbyterian Women been the means of bringing radiant smiles! Let me mention a few of the incidents where sad, weary faces have been transformed into those of beaming smiles.

"There was the young American couple (out under Government auspices), not long arrived in Lahore, who came late one night with their limp and listless baby whose recovery brought joy to their hearts.

"In the children's ward you could have watched another moving scene. A wee fellow was admitted with a hemoglobin of twenty percent, one-fifth of what it should have been. The father's face was a picture as he stood by and saw his very own blood going into his son's veins. To him it was nothing less than a miracle, and with a full heart, he gave thanks to God, convinced that his child would never have received such care in any but a Christian hospital."

"It Is More Important than His Physical Healing"

Delle Moffett, wife of Dr. Howard Moffett of Presbyterian Hospital, Taegu, Korea, writes, "About noon there was an explosion in a hat cleaning shack and within minutes enormous sheets of flame and smoke boiled up . . . The crazed crowds poured over the hospital front wall in a wave, piling their flammable goods high all over the ground, making a perfect bridge for

the fire right up to the buildings . . . We evacuated all the patients because it seemed certain that the hospital would go; but almost as if in answer to prayer, the wind shifted . . . Among the market folk, however, the story is grim.

"There was drama everywhere. One of the greatest was in surgery where Dr. Lee, our chief surgeon, was in the midst of an extremely difficult operation. First, the heat became so intense that they had to move everything out of the

and Cheerfully

operating room they were in, into another one across the hall away from the fire . . . then the blood bank supply was exhausted, and at the height of the pandemonium outside, they had to rush out to find donors. For eight hours, through twenty-two blood transfusions, while the sky fell about our ears outside, and the hospital walls were ghostly and abandoned, medical skill fought a quiet, valiant fight for a poor farmer's life, and won.

"He was a charity patient, twenty-eight years old, the sole support of a family of four. . . ."

And the happy ending comes in the Moffetts' latest letter.

"Those of you who remember the letter about the fire will rejoice to hear that on the day of his discharge, the eight-hour surgical case patient came in to thank me and to say that he had found the Lord as His Saviour while with us. It was even more important to him now than his physical healing, and he was anxious to return to his country village to witness to his friends and relatives."

These are the people that United Presbyterian Women are helping through their Summer Medical Offering—people who are doing all they can to help themselves; people who are living under conditions that we can scarcely imagine, not because "they like it that way"; not because "they've never known anything else and would be uncomfortable any other way," but because the lines have not fallen unto them in pleasant places.

"She tithes faithfully and cheerfully." Can we do less?

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*Dedicated nurses attend
a small patient in a
typical Iranian baby clinic.*



One Saturday Night in Hamadan, Iran

by Marcella Stetner,

*a fraternal worker serving as a nurse
in the Hamadan Christian Hospital in Iran.*

THE THIRTY-BED Hamadan Christian Hospital was crowded that Saturday night when a twenty-six-day-old baby was brought in by his parents who were visitors in Hamadan. Every bed was taken. Even the incubator was occupied by a tiny three-pound, three-ounce premature baby boy.

The twenty-six-day-old infant was not breathing, but his heart was beating steadily. Oxygen was promptly given, and every possible treatment was administered, including artificial respiration. Pari, the Iranian nurses' aid, stood patiently by the baby for hours holding the oxygen mask. Because there was absolutely no room for the little patient anywhere, treatment was administered in the X-ray room which was very poorly ventilated and filled to overflowing with laboratory equipment.

Routine was especially heavy that night—both for the American doctor and for the two nurses on duty. The doctor was busy with the removal of a partial dental plate from the esophagus of a patient, a task that required real skill since he had no esophageal



ONE SATURDAY NIGHT IN HAMADAN IRAN...

instruments with which to work. The nurses divided their time between the incubator "preemie," the very sick little newcomer in the X-ray room, and the twenty-nine other patients who needed nighttime care.

If the little twenty-six-day-old child lived at all, it would be a survival of the fittest. The American nurse walked away several times thinking it was useless to try any more. But each time, she went back, gave artificial respiration, and found that the baby had started to breathe again. After midnight she left to get some rest, and the doctor took over until three in the morning.

Sunday morning found the infant sufficiently improved to be taken from the crowded X-ray room to his own home where he continued to improve and grow well. The parents and friends of this baby were so grateful to the hospital for saving the child's life that they put an article in the Hamadan newspaper expressing their thanks. They mentioned especially the kindness of the medical personnel and the vital immediate care which their baby had received.

Saturday nights in the future will be different. The new sixty-bed hospital is now ready for occupancy. And now there will be adequate room for emergency cases. The new building has been constructed through the benevolent giving of generous United Presbyterians in the United States. Many individual gifts from *you* (United Presbyterians) have made possible the purchase of an operating room table, lights, curtains, and many other pieces of equipment which the \$160,000 allotment for the building could not cover. What a boon central heating is in a hospital, after kerosene stoves and homemade tin tanks for heating water.

Yet, whether the facilities of the hospital are good or poor, God continues to work through his servants who often feel so inadequate and poorly qualified themselves. Your prayers—"golden bowls full of incense, which are the prayers of the saints"—coupled with your gifts help to keep His love and power flowing out to heal those who come to the Hamadan Christian Hospital in Iran.

How the UPW Summer Medical C

AIDS PEOPLE AT HOME
AROUND THE WORLD



At Central Hospital, Elat, Cameroun, African medical assistants operate in teams. Count the number of gowns, sheets, towels, masks, caps needed. Are the ones you made in this picture?

At El Guacio Christian Service Center in Puerto Rico, Dr. Jesse W. Tapp, Jr. ministers to a brave little boy with a broken arm.

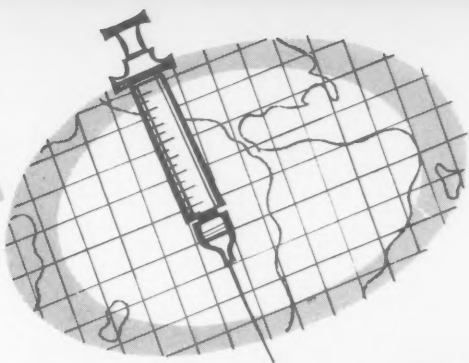


In a village
and its mo

At Shido
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MEAND



At Menaul, a National Missions High School in Albuquerque, New Mexico, Dr. David Simms, a dentist who volunteers his services, examines a patient.



In a village outside Miraj, India, Dr. Eugene Evans and his mobile clinic minister to the people.



At Kennedy Memorial Hospital, Tripoli Christians and non-Christians alike bear testimony to the integrity of the medical service and the mercy of Christ which motivates its work.



At Taxila Christian Hospital, Taxila, Pakistan, Dr. O. A. Brown examines the eyes of a patient. Hundreds are saved from blindness through the eye camps held by this hospital each year.



Sheldon Jackson Junior College and high school, Fairbanks, Alaska, the school nurse treats an injured student.



At Sage Memorial Hospital, Ganado, Arizona, Navaho women in traditional dress see a new-born baby in the arms of the young, well-trained Indian American nurse.



Ministering Unto the least of these in Colombia

by Betty Berryhill

Miss Berryhill is a missionary nurse in the Community Health Program of Bucaramanga, Colombia.



Here Nurse Berryhill welcomes the oldest member (center) of the Bucaramanga Church.

"WHAT DO YOU do in the Community Health Program in Bucaramanga, and what do you find as you minister to the people through this church agency?" I have been asked.

Perhaps an answer can be given by citing three cases that recently came to our dispensary for medical and nursing care.

The first dispensary case is a young thirty-four-year-old man who, after many ups and downs, became a member of our congregation ten months ago. His badly undernourished wife has had two minor illnesses during the year. The man was an alcoholic doing a little work in his home carpentry shop. Almost as soon as he had some extra furniture made for their rented room, he would become intoxicated and sell the piece to pay for more liquor. Early in his church-going he confided that he had been in a mental hospital as a youth and had also suffered from chronic sinusitis.

When he and his wife became church members they were very active in visiting new people. The husband showed possibilities of becoming a lay-evangelist and helped on several committees for Evangelism and Youth Work. He had obtained a good job as master carpenter in a downtown business establishment and the future seemed brighter. But he was sorely tempted during the holiday season and after several days and nights of drinking he came to the dispensary on Christmas Day, intoxicated, and with a severe sinus attack. Later in the day, in spite of his wife's attempt to keep him home, he returned to drinking, became violent, and was put into a mental hospital. His wife is trying to understand what mental disease is. She wonders what she will do when he returns.

Alcoholism is problem number one—even more so than enteritis, tuberculosis or heart disease. Rehabilitation in this field, both in and out of the Protestant and Roman Catholic Church is in its infant stages. Mental breakdowns are talked about in whispers, if at all. We know that Christ holds the only hope and that he is concerned for this family.

The second dispensary patient I will tell you about is a young mother of twenty-six. We delivered her seven and a half-pound baby girl in her

home early Christmas morning. Although she has heard the Gospel, she has not let it penetrate her way of life. As yet she is not legally married and her "husband," a shoemaker, spends half of his meager earnings for alcohol. Her four children are malnourished, and the night of the delivery the two oldest were sleeping on a curled-up hide of leather thrown on the cockroach-ridden floor. May God help us to bring better pre-natal and delivery care to these poor, wretched people.

The third patient came to our church dispensary seeking aid for a liver condition. She had previously made a decision for Christ following a city-wide campaign by an evangelist faith healer. Later, she, her husband, and a twelve-year-old daughter came to our church community and were accepted into church membership. Soon after the mother's trip to the dispensary, we were able to make visits to her home. As the woman's health improved so did the home atmosphere. Understanding took the place of discord and the whole family seemed to come alive. Mother and daughter became active in the women's organization of the church and every Monday evening found them in attendance. The mother was eager to learn more of the deeper, spiritual life. Her husband took an active part in the men's association. They had found not only physical health, but rebirth into a completely new life in Christ. When health of body finally failed, and the mother died we were filled with sorrow over her loss. But we rejoice that she knew her Lord and that her family continues to remain faithful.

"Seventy hands are waiting!" Thus writes Dr. Dorothy Porter from Iran as she describes the amazing operations performed by Dr. Frank Bird on the crippled hands of leprosy victims. By transplanting a muscle the helpless hand is given new flexibility and usefulness. The success of this operation involves skilled nursing over a period of two weeks at a cost of \$70, which most of the patients cannot afford. Our summer medical offering supplies resources for this kind of ministry.

Here in Ludhiana

by *Olivia Casberg*

Olivia Casberg is the wife of Dr. Melvin Casberg, director of the Christian Medical College at Ludhiana. Dr. Casberg was until recently Vice-President in charge of Medical Affairs at the University of Texas and also served as the Associate Editor of the American Journal of Medical Education.

I KNOW . . . I was in your shoes just a few months ago. I was a circle vice-chairman. There was the school in the mountains somewhere, there was a church needing help, there were the underprivileged children who needed camp money and recreational facilities. There was an Eye Camp in India, there were the orphanages, there were Bible Correspondence Courses so popular in India now. So many places calling for help! Little did I dream then that I would be joining the chorus from across the world.

Ludhiana is a unique place in modern India. It has a unique challenge for the Church Universal today. We have the greatest opportunity of our time to bring education-medical education to some two hundred and fifty intelligent, forward-looking youth, who will go out to be the leaders of tomorrow. We have them for five years. What an opportunity for the Christian witness!

Our aim is simple: medical education in symmetry. Our focus is on the student. True, we give quality care, but we are first and foremost a teaching institution. We don't try to cure all the diseased eyes in the Punjab; we take in just enough eye cases to teach our students. This is the yardstick by which the other departments measure their care as well. The primary mission then of the Christian Medical College in Ludhiana is to offer a medical education of the highest quality in a Christian environment.

We have an international faculty. One of our British children the other day was asked to a meal with an American family and he came home with, "Mother, we had such good things for lunch today. They were called 'to-mah-toes,' and they *do* taste like our 'to-mah-toes,' but much better." We have a German couple who had to learn English along with Hindustani, for all lectures must be done in English since our students come from all sorts of language areas and do not understand one another

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Doctor examining a young patient at Ludhiana Christian Medical College in India.

except in English. We have doctors from New Zealand and Australia, Ireland, Scotland, Canada, and India; and soon, a Hollander will be joining us. What has brought us together? The conviction that we are our "brother's keeper."

Ludhiana is your institution, you know, for the Presbyterians give more than any other one denomination toward her support. And you would be proud of your representatives on our campus. Now, I wish I could take you by the hand and give you a tour through the halls of our college and hospital. You would love the students as we have learned to love them. Your compassion would go out to those sick ones among us, but you would be cheered as you saw them look to the doctor sahib with modern medical tools which you are helping to supply. You helped to build a lovely new director's bungalow. It is our Faculty Fellowship House . . . its latch-string is always out. So come, see Ludhiana!

Tender loving care for new babies at Ludhiana.





Dr. James A. Colston, President of Knoxville College, talks with two typical students about their plans for the future.

Knoxville College Meets a

by Ralph Martin

Mr. Martin is Director of Guidance and the Reading Laboratory at Knoxville College.

OF EVERY ONE HUNDRED Negro students entering ninth grade in Southern high schools, less than twenty-five continue post-high school education. Lack of financial resources, poor home conditions, and lack of motivation due to attitudes of society and inadequate school programs are some of the factors which cause this situation. A look at the economic plight of the Southern Negro will help us to understand the necessity for the Summer Work Program which has been initiated by National Missions-related Knoxville College in Knoxville, Tennessee.

Negro workers form approximately ten per cent of the total labor force of the nation. Of the total number of Negro workers employed in the United States in 1959, eighty per cent were doing unskilled or semi-skilled jobs. Inferior education keeps many Negroes out of fields that demand specialized training. Racial discrimination has blocked many workers who possess skills and education in their efforts to become fully productive workers. Related to the problem of discrimination is the number of job losses which Negroes sustain because they are involved in activities aimed at achieving equal voting and educational rights for the Negro.

The introduction of complex machinery in manufacturing and agriculture has caused many Southern Negro workers to change jobs, to ac-

quire new skills, and, in many cases, to migrate to other sections of the United States. Intra- and inter-regional migration is a technique which many Negro workers use in an attempt to solve the employment problem. The rural Negro population in the South decreased from seventy-four per cent in 1900 to forty-two per cent in 1957; ten per cent of the total Negro population of the nation lived outside the South in 1900, and forty-four per cent in 1957.

Financial difficulties arising from this situation and inadequate scholarship funds keep many capable Negro young people from going to college. In order to meet this problem Knoxville College officials set out to find remunerative summer work opportunities for students who would otherwise be unable to pay their college expenses.

A letter describing the social-economic situation which confronts many southern Negro families with college-age children was mailed by the college to employment officers in many steel, railroad, and canning industries, and to resort proprietors and householders. Response to the letter was excellent; during the first season of the work program 300 enrolled and incoming students returned to the college at the beginning of the first semester to continue college education. Others continued to work, and of this group a large number returned to school for the second semester.

Many employers supply job information which is used in the training program that has been established on the college campus to help students acquire the skills they must have if they are to perform their jobs efficiently. Reports from

Challenge

YOU

CAN HELP

many employers indicate that students have been excellent workers on the jobs to which they have been assigned.

A look into the future causes grave concern among Knoxville College officials. The need to expand the number of summer work opportunities is urgent, due to the fact that there is an ever-increasing number of students who are dependent upon this program if they are to complete their education. More and more young people are seeking admission to the college, and the number of scholarships and loans is inadequate to meet the demand.

As members of the Christian family, you may be asking this question: How can I help Negro young people to get the education they must have if they are to develop their God-given abilities?

In response to that question Knoxville College offers three suggestions. You can help by contacting families in your community who might be interested in employing students. You can tell resort owners of the work program and encourage them to employ Knoxville students during the summer. You can describe the work program to industrial employment personnel in your area and tell them that they may contact the college directly.

The faculty and staff of Knoxville College are dedicated to the task of providing educational experiences in a Christian environment for Negro young people. You are invited to become a member of this team, which works to extend the Summer Work Program so that more and more young men and women may receive the education they desire and need.

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A Fellowship of Great Concern

*Women around the world pray
together this month with
the women of Egypt*

TO BE ABLE to pray intelligently for the women in Egypt, we should see them in some of the stages through which they have passed.

Fifty years ago, owing to outside influences, the Egyptian Christian women hardly ever appeared in public; and then only veiled.

Twenty-five years later the picture changed. Women began to appear in public, and the veil slowly disappeared. Naturally, they were timid and diffident in the political and social world, as well as in the life of the Church; hence, the great dependence on missionaries and pastors in the past.

Today, in the age of emphasis on education and freedom, the Egyptian women have come out full-fledged, well-equipped, and have held many places of responsibility.

Although we can still see the three phases existing side by side, there is no doubt that the new phase is gaining ground very quickly. The future rests on the shoulders of the younger women who have already begun to assume various duties in the life of the Church.

Pray that they may be encouraged, understood, and helped in a co-operative way, so that they may be able to fulfill their mission, not only in Egypt, but also throughout the Middle East, *In Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.*

May God bless and answer the prayers for all of his churchwomen.

New Testament Phrases

For Today's Churchwomen



The following authoritative resource article for Program Number Three in the UPW 1961 Program guide will be welcomed by CONCERN readers.

A LOT OF rethinking is going on about the nature of the Church. We are being led to see that churches can succeed as institutions and yet fail to be "salt" and "light" to the communities and nations in which they exist. Voices are being heard in America that call upon us to re-appraise our understanding of what we mean by the Church—as a worshipping company of God's people, as the congregation of the faithful, as Christ's mission in the world. Are we going to have the courage to discover in what sense God intends the church on the corner to be his church?

Admittedly, the inner reality of the Church is not easy to denote or to describe. We are deliberately thinking about the Church, however, in biblical and theological terms. There seems to be no other immediate way for us to avoid the popular, ever-present misconceptions. Some of these terms are not part of the coinage of our everyday speech, but the effort to hear and to

understand such terms as the Body of Christ, the People of God, and Fellowship in the Spirit is rather inescapable. By use of such terms the New Testament writers affirmed the depth and essence of what it means to enter the covenant community through hearing the Gospel, being baptized, and receiving the Holy Spirit. It has remained for recent generations erroneously to understand the Church as a group of buildings, an institution, a body of dogma or regulations, a religious activities program, or a respectable club.

I

The Church is known in Scripture as the *Body of Christ* (Col. 1:18). Use of this phrase has been fraught with difficulties to say the least. Let us begin in this way: God and man have been brought together in reconciliation through the life of Jesus of Nazareth. This is the Christ-Event, a unique and unrepeatable affair. Yet, because God and man came together in Jesus Christ the way was opened for other men to be drawn to God and to one another. The worst hurts are here provided with the best healing (to use a phrase of Reuel Howe). Christ is God's answer to man's alienation, anxiety, and loneliness. And these are answered in the Body of Christ (i.e. the Church) through God's gift of reconciliation. Even as in the body of Jesus of Nazareth men were reconciled to God and to one another, so in the Church as the Body of Christ is the gift of a new relationship offered to the world. "If there is anything that we are doing as individuals or as parishes that does not fit into this reconciling purpose, then it is not our business; and if there is anything that we ought to be doing that fits into it then we must make it our business."¹

The phrase, Body of Christ, when applied to the Church reminds us that God's New Israel is called to exist in the form of a servant. This

by William Summerscales

The Rev. Mr. Summerscales is a Secretary in Adult Program, Board of Christian Education, in the field of lay study experimentation. He was formerly minister of Trinity Presbyterian Church, San Carlos, California.

is one of the main themes in the New Testament, the Lord who defined his own mission in terms of the Servant concept of II Isaiah calls his Church to be a servant people. The New Israel is not called to "churchify" the world, but to serve the world.

II

Further insight into the nature of the Church is afforded in the phrase, the *People of God* (I Peter 2:9). The Church is not simply a relation of fellowship with God (i.e. as escape from the world into blessed communion with God and one another). The Church is in the world to confront unreconciled mankind in its environment. This confrontation occurs through witness and service in a variety of ways. Though the Kingdom will be realized at the end of history, the Kingdom has been inaugurated within history. Our hope for a radical consummation of God's final purpose does not deny the period of work and process that is part of the fabric of the Kingdom. The Kingdom of God is "in the midst" of us (Luke 17:20). This Kingdom quite obviously is not a place, or area of influence, or an ethical way of life, but the sovereignty of God dynamic in history for reclaiming his creation.

The phrase, Kingdom of God, also defines the way in which the Church fulfills its mission. It is God who acts through and saves within the Church, his human instrumentality; and God does act despite weakness, imperfection, inconsistency, priggishness, and downright corruption, both individual and corporate. A harvest of redemption is reaped in the lives of men beyond our deserving and discernment, beyond our intention and our hope. Elton Trueblood has been credited with comparing the condition of the Church to conditions in Noah's ark. With a few people, all the animals, and no facilities for sanitation things must have become quite unbearable. But nobody jumped overboard because the storm

outside was worse than any stench inside. And the hope of the future was riding in that vessel!

The question rises as to whether we believe in the Church as the only instrumentality through which God redeems. Our confession of Faith designates the Church as the "house and family of God, through which men are *ordinarily* saved . . ." and in this sense it is the *decisive* instrument. The Church as Kingdom is the focus and central agency of God's redeeming work. God's exertion of power in and through other areas of life is in support of what he does through the Church. Paul boldly affirms that God has put the whole universe under Christ and *has made him head over all things for the church* (Eph. 1:19-23). With this insight we can go forward in the work committed to us.

III

The term, *Fellowship in the Spirit*, speaks of our relation to God and to one another and of the fact that the Church is composed of real people. The nature of this fellowship is dependent upon the acting of God who, through Christ, has given to the Church the Holy Spirit. The work of the Spirit is a continuing sequel to the Incarnation. Fellowship is more than a memory or a long and common tradition. The new thing that came into the world in Jesus Christ did not end with his death and was not confined to those who knew him in the days of his flesh. In the words of J. Robert Nelson, "The Word did become flesh at a known time in history, and the Word also ceased to be flesh. It may be assumed, as many do assume, that the possibility of knowing Christ personally was limited to those fortunate few who saw Him and heard Him in the hills of Galilee or the streets of Jerusalem. If this were true, our only knowledge of Him would be the kind of biographical acquaintance we have with great men of the ancient past. Against this limitation, however, stands the overwhelming testimony of many generations of Christians that Jesus Christ is known in a deeply personal way, in all places, and in every year. The knowledge of Christ for the faithful constitutes an actual fellowship with Him, a fellowship between Person and persons, which cannot be disregarded nor explained away as mere pious sentiment."²

What was implicit in the relation between Christ and the Twelve before Pentecost became

¹Man's Need and God's Action, by Reuel Howe, p. 45. The Seabury Press.

²The Realm of Redemption, by J. Robert Nelson, p. 49. The Seabury Press.

³Strangeness of The Church, by Daniel Jenkins, p. 47. Doubleday & Company.

⁴Life Together, by D. Bonhoeffer, p. 30. Harper & Brothers

explicit in the Church after Pentecost by the power of the Spirit. The Spirit of Trinitarian terms stands for our deepest communion with God as persons—God coming into our lives with power because he has established the new profoundly meaningful fellowship through His coming in Christ. This fellowship exists wherever the Spirit is at work and is the intention, work, and goal of God in Christ. We turn to the trenchant words of Daniel Jenkins, "The different parts of the Gospel cannot be dissociated from each other to suit an arbitrary modern fancy. It was not the Teacher of Galilee, and certainly not that misleading, sentimentalized image of the Teacher of Galilee which has been made the object of devotion in popular Protestantism, who founded the Church. It was the risen and glorified Christ, whom the Teacher of Galilee became. Men cannot claim to belong to the Church until they know that Christ in the Spirit whom he has sent to represent him and who gives to them that unity which binds them to him and to one another."³ This fellowship in the Spirit is inclusive in nature. From the beginning this fellowship has included all who at any level have sought answers to the question "Who is this Man?" It ought to take in all who have responded (at any depth) to the "attractiveness" of Jesus Christ,

though some of these may be looking for what they know not.

It is inevitable that in all congregations and among all groups of church workers there exist infinite gradations of awareness of the work of God in Jesus Christ. In fact, our baptizing of infants affirms our faith that God affects the beginnings of an understanding of redemption prior to any awareness we may have of it. When we understand that the Church is fellowship in the Spirit we guard against raising accusations about the failure and sin manifested in ourselves and our brethren. "Only God knows the real state of our fellowship, of our sanctification. What may appear weak and trifling to us may be great and glorious to God. Just as the Christian should not be constantly feeling his spiritual pulse, so, too, the Christian community has not been given to us by God for us to be constantly taking its temperature. The more thankfully we daily receive what is given to us, the more surely and steadily will fellowship increase and grow from day to day as God pleases."⁴

Fellowship in the Spirit is not a formless blur but a respect for the lines drawn *between* us as persons and awareness of the line of communion *among* us as persons through the Person of Jesus Christ.

Special Ministries

IS OUR JOB

THE GLORY OF our Presbyterian Church is its keen sense of mission and the great variety of its ministry. The Board of National Missions is an example. Every Sunday our missionary staff uses fifty different languages to communicate the Gospel. As of old, everybody may hear the Good News in his own language. National Missions is committed to serve folks at their point of need. Noting the great diversity of the people we are called to serve, one can easily visualize variety in this ministry.

What kind of a doctor would give pink pills to every patient? National Missions also uses the best available therapy in its special programs designed to meet particular needs. Such is the effective ministry of our Church's social workers, mission teachers, housemothers, student supervisors, dieticians, Sunday school missionaries, office secretaries, pastors, physicians, nurses, Christian educators and preachers. What a wonderful array! Truly, our workers are protagonists of the first great Christian missionary, the Apos-

SPECIAL MINISTRIES IS OUR JOB



by
Paul L. Warnshuis

Dr. Warnshuis is Assistant Secretary, Department of the Urban Church and Assistant Secretary, Department of Town and Country Church-Indian Work.

tle Paul, who said of his ministry, *I have become all things to all men, that I might by all means save some.* They are imitators of Him who went about doing good, especially to seek and to save.

The "minority groups" of our country provide a good example of people in need of special ministries. They form a large proportion of the millions of unchurched. A different cultural background still dominates the pattern of their living and thinking. Because many of the members of the minority groups do not speak English, effective communication with them is difficult or impossible, especially in abstract terms, unless our ministry be in their language.

It would indeed be the very unusual Presbyterian church of Anglo-Saxon background that could minister effectively to "the stranger within our gates." Usually the congregation tends to be very homogeneous, and even in the case of quite large churches "birds of a feather flock together." Human nature as it stands prevents a ministry to those who are "different." A foreign language may be a reasonable excuse, different mores may present difficulties in communication, but too frequently prejudices and antipathy get in the way because of pigmentation, the slant of the eyes, accent, way of dress, station in life.

There is nothing which "the stranger within our gates" needs so much as the sense of security in social relations which the Church could so well provide through Christian fellowship. There should radiate a friendly interest and concern for these other neighbors. How wonderful for a congregation to be known as one that really cares for the disadvantaged.

Only by experience can one know the sting of being made to realize he is in the "wrong pew," but how disillusioning when that pew is where one had thought to make his church home. "They don't need to say anything to let me know I'm not wanted," a Negro young woman once remarked. "The look on their faces is enough." Could you worship under such circumstances? Little wonder that such rejections, even though by a very few in a church, make people disposed to choose with care where they worship, as well as when and how. Herein is one of the most important reasons for a special ministry.

It is not strange that the most successful ministry to "minorities" is where the people are privileged to conduct their own program in their own way and for their own people. To integrate or not to integrate is not their primary concern; rather, to communicate the Gospel to the unsaved, and to worship God according to the dictates of their own hearts.

The inclusive Church is the objective of National Missions. It is natural wherever and whenever the local church is ready for it, worthy of such a fellowship. Christ enters the heart when the home is prepared for him. Then there will be one Shepherd and one fold. This gives meaning to National Missions.

Meantime, we thank God for all the special ministries of our Church through its boards and its congregations. All have their place in effective communication of the Good News.

The Family.

THE MANY EVIDENCES of decadence in American family life challenge the Church today to witness, through its family units, to the strength of its message in ways which can no longer be found in out-lived historical American family patterns.

The Church today is interpreting the Gospel of Jesus Christ in a more relevant way than in many past generations and this message can and does apply in a concrete way to our family living. Just as we are called upon to witness to the power of the Gospel in our own lives, it seems best to illustrate its meaning in family life by sharing some of our own family experiences. In so doing we recognize the fact that while ours may not be the usual pattern of family living to be copied, it does represent one of the many and diverse ways in which God bestows his blessings through using the family.

The gospel of love, forgiveness, and reconciliation is the message of the Church for our families as well as for individuals. The Christian life is a community life, lived in communion with God and man. In no other human relationships are we seen in such true perspective as in our homes, with our families. Here we know one another as we truly are. Here, then is the real proving ground for Christian community living.

A daughter home from college for the Christmas holidays made an unwise decision in regard to the activities of two of her vacation days—not a life-shattering mistake but one which disappointed the entire family and which caused a temporary rift in its unity. Because of her love for the family, she, too, was unhappy over her selfish decision. But the period of regret, of sharing, of forgiving and reconciliation that followed, strengthened the family ties and deepened the love of all of its members. We learned from this experience and others like it that in the family, just as in the larger Christian community, selfish desires must be sublimated for the welfare of the larger group in order to preserve Christian fellowship. In this setting, every decision becomes a Christian decision affecting not just one member but often the entire family.



Prior to the National Meeting, Search Parties made up of overseas women and American women will attempt to discover what it means to be God's people in particular situations in today's world, and to be and to live accordingly.

This is the first of a series of articles scheduled for CONCERN through which our readers may follow the topics which the Search Parties will explore.

The Christian message is one to be shared, not to be hoarded. Therefore, the Christian home becomes a haven for the world, not an escape from the world.

The Church has given our family the rare privilege of living in a strategic spot here in California where people of many backgrounds and various needs find their way easily to our home. Often we have the opportunity and privilege of witnessing to the truth of the Gospel and the unlimited bounty of God, as our board is stretched beyond believable capacity. We do not live in *House Beautiful*, nor do we entertain in *Good Housekeeping* style, but we can testify to the reality of the miracle of the five thousand when the family is willing to share. The values received from this kind of experience are countless when our family of four is increased to eight or ten as it often is. And when twelve or fourteen "children" (I've lost count) come home for Christmas and we open presents together around the tree in our apartment-sized parlor,



... Proving Ground for Christian Living

by Lois Wichman

Mrs. Wichman is the wife of the Rev. F. S. Dick Wichman, director of Donaldina Cameron House, San Francisco, California.

the reality of God's gift of love is a living experience for each of us: the seminary student, the paroled prisoner, the two refugee Cuban students, the Chinese student from Nicaragua, the soldier on leave, and others who are away from their own families, together with our own flesh and blood family.

When the family listens to the message of the Church it is freed from restrictive cultural patterns by the limitless horizons of experience. Thus our own family has been blessed: through contacts with Cuban members of our Church, arrangements were made for a student exchange in which we participated. Through it, we learned

from first-hand experience that our unconditional loyalty belongs to God and not to any human leader. Too, we have entertained in our home churchmen from Germany, France, Scotland, Ceylon, Brazil, and from the Far East, and have learned of the universality of the Church.

As our family joins in praying the following prayer, which we do once a week in the course of our daily morning devotions, our minds follow the members of our family represented in Hong Kong, Cuba, Beirut, Caracas, as well as in various colleges and churches in our own country. It becomes more than the prayer for our own family; it includes all of the families of the Church of Jesus Christ.

"O God, our heavenly Father, look in favor, we beseech Thee, upon our homes. Defend them against all evil and supply all our needs according to the riches of Thy grace. Make them sanctuaries of purity and peace, love and joy. Bless all dear to us wheresoever they are, and grant that they and we may follow Thee at every step of our daily life, that, though our paths may lead us far from one another, we may all abide within the safe shelter of Thy love; through Jesus Christ, our Lord.

Amen"

Book of Common Worship, P. 335

Four STEPS AHEAD by Robert B. Cunningham

The Rev. Mr. Cunningham is Director of Special Program and Services of the Division of Evangelism, Board of National Missions.

THE CHURCH exists for witness. This is its reason for being. This is its mission in the world. God has called, redeemed, empowered a people for His Name, to witness by act and word to what He has done for all men in Christ. This is to affirm that the whole Church (every Christian) is involved in witness. For this we have been called into God's Church; for this we have been

sent into God's world. This is to affirm, too, that the whole life of the Church is committed to witness. In its worship, sacraments, teaching, social action, fellowship, day to day living, it ever lives under the mandate of its Lord. "You are my witnesses . . . go ye into all the world."

Actually, the Church is God's colony in God's world. It is called, not to a life of separation, but

Four STEPS AHEAD

to one of involvement. As the Church, it faces outward. It lives, not for self, but for others. It exists, not to be served, but to serve. Its parish is the world where its members live and work. Its ministry is to accept all people in love, to live obediently under the rule of Christ, to serve all who are in need, to speak the reconciling word. This is the ministry that begins at the church door, reaches into the whole community, encompasses the whole world.

The compulsion for such a witness can never be duty, fear, self-interest, or pride. It can only be love—the love that is incarnate in the Christ; the love that the Spirit breathed into Christ's body, the Church. In this love-seeking, serving, reconciling, the Church lives and shares. To this love the Church gives its witness—in the home, on the job, at play—in all of life—in all the world.

To bring such thinking to fruition in the life of the Church, our United Presbyterian Church has projected a "Four Steps Ahead" program in Evangelism. *Step One*—Schools in Evangelism for Ministers to consider four major concerns 1959: A. the meaning of Evangelism; B. witness in the Community; C. the Motivation of Witness and Response; D. ways of putting our Ideas to Work. *Step Two*—Presbytery Schools for the Laity 1960, using the same four concerns. *Step Three*—Schools for local Church Leaders 1960, again using the four major concerns and, in addition, offering a Training Program for Koinonia Group Leaders. *Step Four*—Neighborhood Koinonia Groups. This is the central emphasis for 1961. *Koinonia* is the New Testament word for the "fellowship of the Church"—a fellowship

initiated of God, nurtured in love, existing for service. God is working through similar small groups to renew his Church in these times. Active members are finding new depth; inactive members new meaning; and the uncommitted new faith.

Resource materials include a guide manual, *So You're Going to Lead a Koinonia Group*, three discussion brochures: *Tall Thoughts, Take Ten, Starting with You*; a Turnover Chart featuring line drawings, and an accompanying script.

Our Church is continuing its emphasis on Lay Visitation. This is another important way by which the laity witness in the world, saying in a humble and natural way what Christ and his Church mean to them. Such witness is impelled by a genuine love of people as persons, and not by a passion for more members and greater prestige. Resource materials include a new Turnover Chart, *Christ Is the Good News*, a booklet on the theology and expression of lay witness, *It's for All of Us*, two pamphlets, *Sharing the Good News* and *The Visitor and His Bible*.

"Four steps ahead. Will they prove to be 'giant steps' in the life of the Church in our time? We do not know. But this we do know: that the women of our Church through their support of this 'forward thrust' in evangelism for 1960 have responded to God's call to his Church to be his reconciled, reconciling people in the world."

It's for All of Us, a new publication of the Commission on Evangelism will help all members of the Church to understand the meaning of evangelism and Christian commitment and to learn to share the Gospel with others. This booklet is available for ten cents from Presbyterian Distribution Centers.

Coming in the MAY issue of CONCERN

A Christian Perspective on the Middle East

Prepared for Arrest

The Changing Status of Women in Africa

For the Least of These—at Ming Quong

1961 Thanking Offering Feature Section



The Rev. Mr. Nott is Sunday School missionary, Big Horn Basin, Wyoming.

RAY NOTT

A 1960-1961 "Journey Into Understanding"

Missionary DESCRIBES

"How Stringtown Worships"

LEM AND MELVA GUNNELLS scurried around their three room log house, fifteen miles west of Greybull, Wyoming. Melva had made her bi-weekly trip to the Horton farm for water earlier in the day so that plenty of fresh drinking water was on hand. Lem had brought in kindling after the chores were finished. Now the supper dishes were cleared and last minute tidying up was being completed, for the Gunnells were about to host the Stringtown Community Church service.

Around eight, Joe and Gusta Shyrack arrived with their family, bringing with them the community-owned folding chairs. By the time the chairs were set up, Orthello and Emma Horton came with the portable organ and placed it where the light was best. Other families came—the Fletchers with their two boys, the Ondraceks and their children, and Reverend and Mrs. Ray Nott with their three children. Soon eleven families, constituting forty-one men, women, and children, settled down to the words, *The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him.*

This little community, called Stringtown because of the way its homes string along eleven miles of secondary highway 15 in Northwestern Wyoming, is unique in its participation of religious activity, unique in organization and in operation. The community receives its livelihood from the land and the livestock the land feeds. Most of the homes are old, only three have mod-

ern plumbing and there are still a few without the benefits of electricity. Though the people living here enjoy few modern conveniences, they are neither backward nor uneducated. In fact, these people would be considered by some as most fortunate. They have time to bake bread, make butter, raise vegetables, can produce and butcher their own meat.

Yet, it is the Church service that brings the people together, young and old. They all find meaning there, even the three-year-old girl who took a hymnal to bed with her for over a year because it contained her favorite hymn, "Jesus Loves Me." This small group in an isolated log house becomes the community at worship; a community of different denominational backgrounds; a community desiring this common union of worship, devotion, and service to their Lord. So they come, usually on Saturday night, meeting in different homes up and down the line, turning hearts in prayer, raising voices in song, and dedicating lives to the Christ.

They are typical of other Western groups scattered over 15,000 square miles, living along a highway, up a valley, beside a river, in an oil camp; groups sharing in the ministry of Christ, because the Church has not forgotten them. Are they no less the Church because they don't have a building? I think not. For they have a faith, a warmth, a devotion, which is common among all who center their lives around the living Lord whether in cathedral or log house.

An Open Invitation

TO UNITED PRESBYTERIAN WOMEN GUIDANCE AND PERSONNEL WORKERS

IN JANUARY 1958, a small group of educators and guidance workers met in Philadelphia at the invitation of the Board of Christian Education to discuss the implications of the General Assembly's statement on the Church and the public schools as it relates to vocational guidance.

One of the consultants said, "Surely there must be a number of Presbyterians currently engaged in guidance work in public education. You ought to find out who these people are."

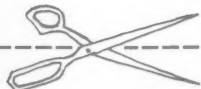
Field directors were requested to send out questionnaires to pastors asking them to list the names and addresses of public school guidance personnel who were members of their congregation or who were regular participants in their services. From approximately a twenty per cent return of these questionnaires, the names of over thirteen hundred such persons were received. These persons represent a tremendous potential resource for local congregations, if they are utilized to help the local church, Presbytery, or Synod fulfill their role in vocational guidance.

The present list of workers does not include guidance personnel from colleges and

universities or personnel workers in business and industry. Neither does it include the names of professionally trained guidance workers who are no longer actively employed, but who have skills that could be of tremendous help to the Church. It is very probable that there may be a number of United Presbyterian Women who fall into these categories.

This is an open invitation to you—if you are one of these people—to volunteer for an experimental training program designed to prepare participants to assist in the Vocation and Enlistment Work of The United Presbyterian Church U.S.A. Those persons accepted for this program will be brought together at a central location for a week-end training conference. This conference will be designed to prepare participants for a variety of voluntary assignments depending upon both the background and capacity of the individuals and upon the needs and opportunities within the judicatories where they reside.

If you are interested in this opportunity for challenging service, please fill out the form below and mail to Division of Vocation and Ministry, Board of Christian Education, Witherspoon Building, Philadelphia 7, Pa.



I AM
INTERESTED IN
VOLUNTEERING
FOR THE
EXPERIMENTAL
TRAINING
PROGRAM ON
VOCATION AND
ENLISTMENT.

Name: _____
Address: _____
Local Church Membership: _____
Present Employment in Guidance or Personnel Work: _____
_____ or Past Employment in Guidance or Personnel Work: _____

Opportunities to serve the Church

this summer are open to college-age young people and graduating high school seniors through the Caravan program of the Board of Christian Education. Caravaners are trained to assist in vacation church schools, community religious surveys, youth programs, worship, and recreation. Encourage interested young people in your church to write immediately for information to: The Rev. Dale L. Brubaker, Chairman, Senior High Section, Witherspoon Building, Philadelphia 7, Pa.

A young Eskimo, Bernard Irrigoo, traced part of the nation-wide thread of National Missions service in his move from home to school to military base.

Born in Gambell, one of two small Eskimo villages on St. Lawrence Island in the Bering Sea, he attended a small mission church there, then went to National Missions Sheldon Jackson Junior College in Sitka, Alaska. Assigned to Fort Ord, Monterey, California, he made another National Missions contact when parish caller Janette Gallegos, one of twenty-three missionaries in the nationwide ministry to service personnel in civilian communities, looked up the men of a newly arrived Alaskan unit and invited them to the Monterey Presbyterian Church. At her request, Mr. Irrigoo, the son of a government interpreter, showed slides of St. Lawrence Island life in an evening program planned to help the young Alaskans become acquainted with families of the Monterey congregation. Of fifteen Eskimos in the group, he was the only one who had been away from his home village.

The Cameroun Christian College in Libamba, Africa, has been included by the Allocations Committee of the World Day of Prayer on its list of colleges for interdenominational prayer and support.

Presbyterian women who helped provide Opportunity funds to begin the permanent buildings know

that the Cameroun Christian College is the only Protestant institution in this area of some seven million people offering a liberal arts program through the Bachelor degree level. Results of the annual State examinations have given the college a reputation equal to or surpassing the top three or four Government or private institutions offering a similar program. There are always far more applications than can be accepted.

The student body of 325, all professing Christians recommended by their churches, represent some forty tribes. Many students serve their churches as teachers after graduation; a number are in the ministry or preparing for it.

While the school is coeducational, the backward state of women's education has limited the enrollment of girls. One of the urgent needs is a new dormitory, to house seventy more girls and to enable the college to increase its contribution to the education of women.

The faculty of twenty is international, representing several African tribes as well as France, Switzerland, Germany, and America. Adequate faculty remains one of the greatest problems. This World Day of Prayer allocation will help maintain additional teachers, and the prayer and concern which goes with it will greatly strengthen the college's service to Africa.

Two doctors now on the staff of National Missions Jubilee Hospital in Henderson, North Carolina, set their educational foundations at National Missions schools. One of the doctors is a

graduate of Henderson Institute, a United Presbyterian Church, N.A., mission that is now closed. The other doctor did his early school work at Mary Potter Academy, former Presbyterian, U.S.A., school that has also been closed. Both men are graduates of Johnson C. Smith University, founded by the Board of National Missions and related now to the Board of Christian Education. Both are also active laymen in the United Presbyterian Church in Henderson.

Did you know that in 1960

... there were 2,620 United Presbyterian women in leadership training ventures?

... \$115,650 was provided through 1959 Opportunity Giving for graduate fellowships and grants to Presbyterian Church-related colleges?

... \$50,000 was made available to the Board of Christian Education by United Presbyterian Women for research on "hard-to-reach" young people?

... 160 weeks of Lend-Lease Counseling (a program receiving Opportunity Giving funds in 1956-1957) were provided for twenty churches?

In News and Clues, page 23 of the January issue of *CONCERN*, the report of the mission work on James Island contained an error. This work at James Island will *not* be closed until the end of the 1960-61 school year. At that time National Missions will continue to serve the area, but with a change in emphasis in its program to meet the new needs of the community. The Rev. and Mrs. Marion A. Sanders are continuing their ministry to the area.



news / and clues



Dear Margie:

What good news that you are to be a delegate from your Presbyterian to our National Meeting! Don't you like the simplicity of the name? I think of the old meeting-houses in New England where our ancestors went to worship God with other members of the "beloved fellowship." This meeting will reach out beyond our nation and you will meet overseas sisters as well.

I just reread your letter, and caught your smoke signals. Tell Bob he doesn't need to arrange his vacation to care for the children. My bedtime stories are as good as his, and I'm an expert on peanut butter sandwiches. I might even make some pies for Bob! You'll both need a vacation later. Many adjectives have been applied to the National Meeting, but restful isn't one of them.



Which reminds me to issue a few words of warning. When I see you tottering about on your spike heels I think of the old Chinese lady who lived near us in Honolulu. Many times I used to help her from the streetcar. Her "golden lilies" (feet, to you) couldn't stand the pace of the modern world. You'll understand what I mean when you reach the Purdue campus. There will be buses to take you around, but you'll want to walk, too. So pack those flats!

And keep your suitcase light. Unless it has wheels and a motor, you'll have to carry it yourself. Take a few drip-dries, and count on good drying weather.

In other words, plan to make it as easy on yourself as you can. And don't stay awake all night talking to your roommate, no matter how excited you are about making this new friend! There'll be so many things to do and see, in addition to the regular sessions—the afternoon with special guests (overseas women and missionaries), exhibits, noonday programs while you're waiting your turn at lunch, the book and literature stores, the gift shop—you'll need your rest to keep your strength up and your mind alert!

I look forward to being a member of a stay-at-home "Search Party" where we'll be trying to think deeply about Christians in today's world. We shall pray that God will lead each of you into a new adventure with Him and for Him through this meeting and the challenge to action it will bring you.

Always my love,
Mother



